

THE SECRET ORDER.

Its Place And Power In The Present
And Its Hope For The Future.

THE PRINCIPLES OF PYTHIANISM.

An address by R. V. E. P. Crowe, B. S., Owensboro, Ky., delivered Sunday, June 10, 1900, at the dedication of their dead members' graves by the various secret societies at Hawesville, Ky. Published by the unanimous request of the Knights of Pythias present.

Mr. Crowe, being introduced by Bro. Vance, Master of Ceremonies, spoke as follows:—HON. MASTER OF CEREMONIES, MEMBERS OF THE VARIOUS SECRET ORDERS, LADIES AND GENTLEMEN—I utter no unfelt, stereotyped sentence when I confess to a keen appreciation of the honor you have conferred on me by the place you've given me on to-day's program, and contrary to all past precedents and present preference, I preface what I say to-day with an apology, confessing to a lack of preparation, so deserved by this occasion, and must plead on my own behalf the many complex cares concomitant with my calling, conspiring with confessed inability at best to fulfill both your expectations and the demands of this day's services.

Your invitation came late, but not so late as to prevent my following the set plan and purpose of the past to always affirmatively respond to the demands from my brethren of the noble order, Knights of Pythias. But I desire it understood that at this point all apologies cease, for I do not feel the need of being forgiven for being here to-day for the purpose of setting forth the claims and credentials of Pythianism, though to do so it was necessary to delegate another to feed the flock over which my church has made me a shepherd. "Duty is never conflict," they say, and I trust I'm not in the least careless of either my call or congregation, for in your invitation I saw an opportunity to lift a voice in protest to a too-often-uttered fallacy that the lodge is antagonistic to the church, and that the more faithful one is to his lodge the less he loves his church and his Christ.

To the false indictment let me enter my decided demurrer. However, let me first say that I would not abuse the present opportunity, do violence to the occasion, or mistake the meaning of this hour's sacred solemn service, by arousing the "party" spirit in advancing any argument or airing any preconceived personal opinions, and thereby engender enmity, cause civil or create discussion, all of which would be destructive to mental and moral unanimity so devoutly desired just now. But 'tis my purpose to contribute my moiety of influence to set aside any misrepresentations, uttered or unexpressed, of any and every agency or order that purports nothing less—it could not purpose—more than the uplifting of "the submerged tenth" of a wretched fallen race from the "slough of despond" to the hills of happiness and the highway of holiness.

Having attained the ultimate degree of Pythianism having just begun the march through the mysteries of Masonry and knowing nothing of the oddities of Odd Fellowship and nothing whatever of the secret work of any other order, what may be said is largely characterized by my experience as a K. of P., though I doubt not that, as a oneness of purpose is possessed by all secret orders, what may be said in defense of one is applicable to ALL.

From my meagre experience with secret orders, I've found that instead of non-sectarian societies militating against the church, they rather aid it. No man is less a Christian because he is a faithful K. of P. In fact his lodge life tends to make him a better Christian, if he rightly interprets its teaching, and I have known where the lessons of the lodge room led the learner into the broader, boundless blessings of the church. When wisdom on the part of church and lodge officials demonstrates how impossible it is that a secret order, holding the bible as its "book of law," be antagonistic to a church, practicing its precepts, all opposition between the two will be dispelled and each will be seen to possess common words and work.

In what has been said or what may follow, the speaker does not desire to be understood as attacking the church, or as making invidious comparisons of the two, for the church has a work to do that no other power or agency can do, and, being the DEPOSITION of revealed religion, can never be supplanted or suppressed, nor will it be inveighed against with positive detriment and destruction to that which man most covets.

One cannot deny, however, that Pythianism is iconoclastic to a certain, beneficial degree. Many a favorite fetiche of a false faith is filled by its principles and practices, but what is TRUE, BEAUTIFUL and GOOD finds ready reception at the hand and personal preservation in the heart of every true K. of P. Also Pythianism presents room for sentiment, but not of the sick y, senseless sort that is SENTIMENT ONLY. It has a creed, but that CREED MEANS DEED. No fatalism obtains in its faith and no pre-determination permeates its practice—with all due deference to Bro. Jeff S. R. R. religion. It sees no virtue in a pseudo piety that can toast a slipped toe before a friendly fire and, faring sumptuously every day, bewail the condition of its less fortunate fellows, though offering them no more consideration than crocodile tears, the fabled libation of greed's grief. Pythianism is in the marketplace to use a stock phrase, "CONSTANTLY ON CHANGE," and is a "bull" in good Samaritan stocks, and to obtain such one will give, sell and convey, without possibility of recourse or reclaim, its full share, right and title to all such as Dives, who manifested less of humanity and sympathy than the dogs that howled round his home.

When selfishness sat a sovereign of man's motives, when falsehood hid a hateful, hideous heart under the habiliments of truth, when faith, without works, became a misleading mirage, and fealty to friendship was a myth to the mind of man, and the mental and moral might consequently thereof was betokened by the gleaming of greed for gain. Pythianism, "come to the kingdom for such time as this," exercising its archaological art and instinct, delved deep into the debris of antiquity's annals, exhumed that "living picture" of Pythias' faithful friendship, brushed from it the dusty accretions of centuries, restored its lovely contour and colors, and rehanging it in the gallery of man's memory, inviting him to hope there yet remained in him a remnant of the godlike.

Our order is three-fold in principles as its God is three-fold in his nature. Shall I name them? I will, and doing so, will do violence to any vow made at her altars. They are these: 1st. Faithfulness; 2nd. Constant carefulness of conduct; and 3rd. B. coming boldness in the battles for right.

Let us notice them in the order named: 1st. Faithfulness to friendship; this is at once a principle and practice of the order, and, of course, is not indiscriminately conferred, but has its limits set by purity and prudence. I do not mean by this to say that every Knight is pure in his life or true to every vow. To utter this would be to invite your doubts of my sanity or my veracity, but this truth will be attested by every K. of P. present that no one is admitted to our order who is a known criminal, or of bad reputation, or who is engaged in any business which would stamp him at enmity with his fellowman. The lodge in making this requirement says in substance that as it has something to give, it must have something to give it to, and while in its purport the order is a gently reformatory, it does not possess creative powers and doesn't possess the maker of something out of nothing. That bad men are sometimes found in the chapters is not any more an argument against the order than it is against the church, for both contain the bad in spite of every exerted precaution.

Again, believing that "to God was never true friend to man," the order insists that all who apply for membership in her ranks must believe in God, the supreme ruler of the universe. Furthermore, as faithfulness demands that every true Knight refrain from doing any harm, by thought, word or deed to his brother, or his brother's

family. He is to defend, "EVEN UNTO DEATH," the good name of his brother and the purity of his household. However, the order does not protect its members in crime, and no one would average crime and enmity to the weak more quickly than a true K. of P.

But his is not merely a NEGATIVE virtue, his friendship must be accented by a readiness to help his worthy brethren and their loved ones at all times. Christ has said, "Inasmuch as ye have done good to the least of these my brethren, ye have done it unto me." The K. of P. believes in that gradation which says, no one can be good who doesn't do good. Although a child of this world, it would vie with the church of God in calling man from the FALSHOOD of YESTERDAY, that FAITH was only a FACT, to the TRUTH of TO-DAY, that FAITH is an ACT, and that religion is not best evidenced by singing psalms or praying prayers, (though this is necessary,) but that the broadest and best conception of religion is when it is made to mean, "service to our fellows."

But others argue that secret orders are selfish in that they confine their franchises and limit their benefits to members of the order. This is not true, for the K. of P. is taught to be in every way kind, merciful and generous to ALL men. It is a fact that certain privileges and prerogatives are allowed only to its members, but if this be argument against the lodge, it falls with equal force against the church, for every church offers and affords certain benefits and means of grace to only its members. In truth, is not the lodge most magnanimous when it offers its privileges to all men, whatever their creed and doesn't ask anyone to surrender even a non-essential of his faith?

2nd. Constant carefulness of conduct is a teaching inculcated by our order. The careless soul is an enemy of good society and a curse to the church of God. As a gospel minister and pastor of a flock, whose success both spiritual and temporal I desire, I want to say here that I welcome anything, person or order that will teach people to be more careful, especially when it comes to minding the affairs of the church of Christ. Carelessness in business fills our poor-houses; carelessness of morals and manners feeds our jails and reformatory institutions; and carelessness of the motives which move men to act, robs heaven while it populates hell. I welcome the innovation, individual or institution which teaches greater care.

3rd. Becoming boldness in the battle for the right is also inculcated by the order. Especial emphasis, accomplished only by definition, is required here. Pythianism doesn't misconceive true courage and misname the foolish ferocity of the bull dog, "courage," nor does it inculcate or insist on that reckless results which "leaps before it looks." It does, however, teach and impress the lesson that, when duty demands or chancery commands, to obey in the face of every foe or fright, not counting the cost of anything, but the cost of cowardice. "Fools rush in where angels fear to tread," but the truly courageous do the demands of conscience though the path of duty be the part of danger.

Obedience and duty led
Me to the points of pain;
And asked me the command to heed—
I started to refrain;
And then I thought of Him, my Lord,
With pierced hands and feet,
By this example, in His word
Had said that it was meet.

Has our noble order no place in the age and will it find no welcome now, when there was never before, in all the irrevocable past a time when this last named grace was more to be coveted? While humanity is running riot after the gratification of lusts which crush and crucify its fellows, while "man's inhumanity to man makes countless millions mourn," when even our laws and lawmakers are products and automatons of rapacious greed, Pythianism is trying to answer the prayer, that almost burst the heart of humanity "till Dr. Holland gave it voice in these words:

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands:
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And down his treacherous flatteries without winking;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large profession and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land and waiting Justice sleeps."

Nor can the complaint be justly urged against the secret order that its religion is one of externals merely, for ours, my brethren, is the motto: "THE TRUE FOR THE INTELLECT—THE GOOD FOR THE WILL," and we know that he who has light within his own clear breast can sit in the densest darkness and enjoy bright day; but he, who harbors vile thoughts and base designs, benighted walks 'neath the noon-day sun. No, sirs, the principles of Pythianism penetrate as deep as the heart, and project therefrom throughout the issues of the life. With three above named graces to subsoil the groves and gardens of his present pleasure and profit, it comes to the homes and haunts of man not to beg toleration, but to demand the privilege to prove its power, to turn the midnight of misfortune into a noon-day of gladness and gain, and to provide for the words of his love and care after the friend and father has fallen on dreamless sleep.

The event which calls us together to-day attests the fact that death does not define the boundary of the Knight's obligations to his friends and fellows, but giving, through life, friendship, with all it implies of fealty, aid in distress, service in sickness and softening of the dying pillow, the true Knight does not go from the grave of his friend to forget such an one ever lived, but he remembers him while helping him, and when widow and orphans are sheltered and succored, he doesn't then forget, for when springtime's showers and summer's sun woo back to being and beauty the buds and blossoms, he gathers the fairest flowers of the field and the greenest garlands of his gardens and brings them to this Sacred City, where the listless lodge sits in silent, solemn session.

Did time allow, we might, with pleasure and profit, notice what the future holds of hope in the final triumph of these principles of our noble order: How, like the leaven in the lump, they are secretly, but surely, making increase of the body-politic by binding heart to heart and home to home, tying continent to continent 'till

"Man to man the world o'er
Will brothers be."

And we can stand to-day with the inspired author of Locksley Hall and see what he saw when he

"—dip't far down the future, far as human eye could see;
Saw the Vision of the world, and all the wonder that would be;
'Till the war-drums throb'd no longer and the battle-flags were fur'd.
In the Parliament of man, the Federation of the world"

But we have no time to further contemplate this phase of the subject. Our duty to-day is to place roses, redolent with remembrances, and forget-me-nots, fragrant with friendship, on the mounds where sleep our brother Knights who yesterday worked and walked and talked and lived and loved and suffered with us here, but to-day they are gone! The heart's hydraulic has ceased—the heart that felt his brother's pain; the ear was that ever opened to the feeblest, faintest wail of woe from orphan's or widow's lips are dull in death; the eye ever observant of the law of kindness, and often dimmed by tears of pity is closed forever to earthly scenes, and the hand that grasped the sword, defensive of the poor and powerless, now lies powerless on a breast, which heaves no more in sympathy for the suffering. But if he followed the leading of his Lord, whose spirit is breathed in the principles of our sublime order, we may turn our tears into telescopes of faith, and gazing up may see him with his brethren.

"Out of the chill and the shadow,
Into the thrill and the shine;
Out of the dearth and the famine
Into the fullness divine.
Up from the strife and the battle
(O'er) with the shameful defeat,
Up to the palm and the laurels,
Oh! but the rest will be sweet."

CONTINUED ON PAGE 6.

HEALTHY OLD AGE SSS



The majority of persons upon reaching middle age and past find their blood becomes weak and thin, and diseases that were easily controlled in earlier life begin to affect the constitution.

Those predisposed to Scrofula, Cancer, Rheumatism, Gout and other hereditary troubles may escape till then, but as they age the blood, so long tainted and weakened by accumulated waste matters, is no longer able to properly nourish the body, and it becomes an easy mark for disease. At this critical period of life the blood must be re-enforced before it can perform its legitimate functions and rid the system of these poisons, and nothing so surely and effectually does this as S. S. S.

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- 2nd. The ballots are to be placed in a box and are to be shaken and mixed each time by a disinterested party.
- 3rd. The one attempting the feat is to have 313 working days of 10 hours each.
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When boats come home across the bar
And winter's sunlight dies afar,
When green and purple dusk creeps down
And hushes the harbor and the town,
Each night far out to sea a beam
Of pale, wan light sends forth its gleam
Across the peaceful, darkening tide
And marks where yet the lightship rides.

When, tempest tossed, the ships slip by
The foam his headland, and the sky
Is torn with wrack of scudding cloud,
And winds of winter cry aloud,
Lo, through the roar of crashing wave,
Above the tempest's moan and rave,
A voice comes o'er the troubled tide
And marks where yet the lightship rides!
—Richard Stillman Powell in Criticism.

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—Richard Stillman Powell in Criticism.

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"S'posin I did," she returned. "It's no business of yours."

"I spoke in kindness, lady. You ain't treatin' yerself right to cry an read both at once. It's a double strain on yer eyes, an' you might as well listen to my hard luck stories an' save yer eyes exclusively for de weeps. If you likes touchin' stories, lady, here's yer chance to have 'em brought to yer door, an' you needn't pay \$2 a year's subscription in advance, neither. It's de chance of yer life, lady, to trade off cold victuals for pathos."—Washington Star.

All Alone.

"Ah," said the concited fellow, with a view to making her jealous, "I was alone last evening with one whom I admire very much."

"Yes?" she said. "Alone, were you?"—Philadelphia Press.

Comforting.

"It did you good to go and see the doctor. I knew it would."

"Yes. He's got a worse cold than I have."—Chicago Record.

How Work.

"Maria, you let that young Bobster stay last night until 1 o'clock."

"But, mamma, you told me I must give him time to propose."

"But five hours?"

"Why, mamma, you know he stutters."—Cleveland Plain Dealer.